

# THE EASTERN BUDDHIST

## ZEN AND JODO, TWO TYPES OF BUDDHIST EXPERIENCE<sup>1</sup>

Those who have studied Eastern or Mahayana Buddhism, even superficially, will at once notice that there are at least two distinct types of it, the devotional and the speculative; and that they are so sharply and almost so radically distinguished the one from the other that they may be regarded as not belonging to one and the same system known as Buddhism. Compare, for instance, the quotations from Hōnen (法然, 1133-1212) and Shinran<sup>2</sup> (親鸞, 1173-1262) with the one from Rinzai (臨濟, Lin-chi, died 867):

“The reason I founded the Pure Land sect,” says Hōnen, “was that I might show the ordinary man how to be born into the Buddha’s Real Land of Compensation. According to the Tendai (T’ien-tai, 天台) sect, the ordinary man may be born into the so-called Pure Land, but that land is conceived of as a very inferior place. Although the Hossō (Dharmalaksha) sect conceives of it as indeed a very superior place, they do not admit that the common man can

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<sup>1</sup> As this article presupposes some knowledge of the teachings of the Pure Land (Jodo) and the Zen school, the reader is referred to the author’s previous essays on the subjects which have already appeared in this magazine.

<sup>2</sup> Hōnen was the founder of the Japanese Pure Land sect. While there were some devout Buddhists prior to him who advocated the nembutsu it was due to Hōnen’s influence that the Pure Land or Nembutsu sect came to be recognised as an independent denomination in the body of Buddhism. Shinran following him advanced a step further and developed the deeper meaning implied in the teaching of Hōnen. The one constant refrain that runs through all those devotees of the nembutsu is their unmistakable detestation of this mundane life which is filled with the three poisonous passions and the five nauseating desires, and at the same time their utter inability to escape these fetters by their own efforts. Hence their faith in the saving power of Amida’s Original Vow.

be born there at all. And all the sects, though differing in many other points, agree in not admitting that the common man can be born into the Buddha's Land of Real Compensation.....And so I inquired of a great many learned men and priests whether there is any other way of salvation than the Threefold Discipline (*śiksha*), that is better suited to our poor abilities, but I found none who could either teach me the way or even suggest it to me. At last I went all by myself and with a heavy heart into the Library at Kurodani on Mount Hiye, where all the Scriptures were kept, and read them all through. While doing so, I hit upon a passage in Zendo's<sup>1</sup> *Commentary on the Meditation Sutra* (觀經疏) which runs as follows: 'Whether walking or standing, sitting or lying, only repeat the name of Amida with all your heart. Never cease the practise of it even for a moment. This is the very work which unfailingly issues in Salvation, for it is in accordance with the Original Vow of that Buddha.' On reading this I was impressed with the fact that even ignorant people like myself, by reverent meditation on this passage and an entire dependence on the truth in it, never forgetting the repetition of Amida's sacred name, may lay the foundation for that good karma, which will with absolute certainty eventuate in birth into the Blissful Land. And I was led not only to believe in this teaching bequeathed by Zendo, but also earnestly to follow the great Vow of Amida. And especially was that passage deeply inwrought into my very soul which says, 'For it is in accordance with the Original Vow of that Buddha.'"<sup>2</sup>

According to Shinran, we have this: "When the

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<sup>1</sup> Zendo (善導 613-681) was a great advocate of the Pure Land doctrine in China, and always so strongly conscious of his sinful life in this world of defilements, he was ready at any moment to depart for Amida's country where everything was pure and perfect.

<sup>2</sup> *Hōnen, the Buddhist Saint*, pp. 186-188.

thought is awakened in us to recite the nembutsu,<sup>1</sup> believing that our rebirth in the Pure Land of Amida will surely take place by virtue of the miraculous power of his Vow, we then come to share in his all-embracing grace. The Original Vow makes no distinctions whatever as to age or moral merit; all that is needed is a believing heart. For the Vow is to save us—those sentient beings who are deeply immersed in sins and incessantly burning with passions. This being the case, when we believe in the Original Vow, no other merits are needed, for there are no merits that excel the nembutsu; nor are we to be afraid of evil deeds, for no evils are strong enough to stand in the way of Amida's Original Vow."<sup>2</sup>

These quotations are representative of the devotional type of Buddhist life, which is led by Donran (曇鸞, 476-542), Dōshaku (道綽, 562-645), Zendo, Jimin (慈愍, 679-748), and others in China, and by Genshin (源信, 942-1017), Hōnen, Shinran, and Ippen (一遍, 1239-1289) in Japan. The authority for this they find in the so-called Three Sutras of the Pure Land school: the *Daikyo* that is, (*Sukhāvatīvyūha*), *Kwangyo* (*Meditation Sutra*), and *Shōkyo* (*Smaller Sukhāvatīvyūha*). When we peruse their works such as Zendo's *Commentaries*, Hōnen's *Compilation* (選擇集), or another by Shinran (教行信證), we observe how firmly their thoughts are fixed on being born in a better world, because they describe themselves as hopelessly sinful mortals whose peace and happiness is entirely depending on being embraced in the love of Amida and born in his Land of Bliss and Purity. Now compare this deeply religious sentiment and devotional

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<sup>1</sup> As to what is meant by "Nembutsu," literally "thinking of the Buddha," see below, and also my article on "The Development of the Pure Land Doctrine," which appeared in *The Eastern Buddhist*, Vol. III, No. 3.

<sup>2</sup> *Tannishō*, 歎異抄, a short collection of Shinran's sayings compiled by Yuienbo, one of his immediate disciples.

attitude with the following passage from Rinzai, one of the foremost Zen masters in the T'ang dynasty:

"Those who wish to study Buddhism these days must seek a true understanding of it. When they have it, they are not defiled by birth-and-death; to stay or to go, they are at liberty; while not seeking after anything superior and unusual, it comes to them by itself. O friends of the truth, the masters of old all had their specific ways of instructing their disciples, and as regards my way of illustrating [the truth of Zen], it simply consists in not letting you be confounded by others. If you wish to use it, use it<sup>1</sup>, and have no hesitation whatever.

"Where is the trouble with students of Buddhism these days that they do not attain to it? The trouble lies in their not having faith enough in themselves. For when you have not faith enough in yourselves, you are always kept busy and annoyed, as you are controlled by your external conditions; and when you are thus turned round by all kinds of external circumstances, you will never be free, independent masters of yourselves. Only let your thoughts cease from pursuing things external, and you will not be any different from the Buddhas and Fathers.

"Do you wish to know the Buddhas and Fathers? They are right here with you listening to my discourse. As long as students not having faith enough run after things external, they will never attain to the living spirit of the Fathers, and all that they grasp will be the literary beauty of expression and nothing else.

"Don't be deceived, O venerable followers of Zen! If you fail to avail yourselves of this chance, you will have to

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<sup>1</sup> Literally, "If you wish to use, use!" "It" is supplied by the translator, meaning the truth of Zen. The idea is that we are distracted too much by things external, including selfish desires and passions, and for that reason we fail to realise the sense of inner freedom which we all have and which constitutes the ultimate truth of all religion.

be going around through the triple world for ever so many kalpas and so many lives; and when you are thus swept off your feet by agreeable circumstances in this life, your next birth will be inside a cow or an ass.

“O friends of the truth, as far as I can see, in my understanding of the truth there is nothing different from that of Śakyamuni himself. Whatever activity shown by me today, is there anything not sufficient unto itself? All the mysterious light illumining the six forms of existence has not for a moment ceased to shine. When you gain this understanding, you will be leading a quiet, undisturbed life all the time.

“O venerable ones, there is no place for rest in this triple world which is like unto a house on fire. This is not a place for you to stay long; when a devil known as Impermanence comes around, all will be carried away in an instant, no respect will be paid to age, young or old, and to social rank, high or low. If you want to be like unto the Buddhas and Fathers, only pursue not things external.”<sup>1</sup>

The devotional type as represented by Zendo and other saints of the Nembutsu is technically known among Buddhist scholars as the “tariki” (other-power, 他力) branch of Buddhism, while the speculative or intellectual type as illustrated by Zen is called “jiriki” (自力) which literally means “self-power.” For Zen relies on one’s own efforts to reach the goal set up by its teachers, while Shin and Jodo ask Amida to help his devotees in their rebirth in the Pure Land where they expect to realise the Supreme Enlightenment. When practical difficulties involved in self-discipline are considered, the Jodo is said to be the path of Easy Practice in contradistinction to the path of Difficult Practice, which is trodden by the followers of Self-power. The Self-power school is also called the Holy Path as it is

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<sup>1</sup> From the *Sayings of Rinzai* (臨濟錄) somewhat freely rendered.

meant only for those holy Bodhisattvas who are richly endowed due to their previous karma and are thus able to climb the rungs of perfection by their own moral effort (*vīrya*).

Overwhelmed with the wickedness of this world, the helplessness of sinful mortals, and the immensity of moral efforts one has to exercise for Enlightenment and freedom, the Jodo followers were placed in a situation of utmost despondency and untold agony. The drowning souls did not have even a fragment of straw to take hold of, when they caught sight of a shining one enveloped in infinite light. The Original Vow of Amida was the last refuge to which they could go. In spite of the Buddha's injunction, "Be ye your own lamp," they rushed towards the Infinite Light, immersed in which they felt strong, efficient, blessed, and enlightened. They felt and reasoned that whatever teaching left by the Buddha for his disciples was not meant for the weak-minded and heavily burdened with sins, who came to this world long after the master and could not come in personal touch with him. Their spiritual experience called for something else than the Nikayas or Agamas, they tried to find what they wanted among all the scriptures which claimed to come from the Buddha; if such documents were not in actual existence in the form of literature or oral transmission, they did not hesitate to compile one as based upon the inner spirit of the master whose love made him go through an infinite round of transmigration for the sake of sentient beings as told in the Jatakas and demonstrated in his last earthly life itself.

In this respect the speculative or intellectual type of Buddhism as exemplified by Zen is in better accord with the teaching of the Buddha, which is, as far as is observable in the earlier literature, highly characterised by its meditative and self-reflective mood of mind. In many respects the Bodhisattva is not an Arhat, perhaps the gap between the

two conceptions is just as wide as that between the Holy Path and the Easy Practice; but as long as the Bodhisattva is a self-reliant and self-disciplined follower of the Buddha, he is essentially an Arhat; both are striving after the realisation of the Supreme Enlightenment. They do not mind how long they have to transmigrate in their earthly lives, if they attain to self-realisation by constant striving and indefatigable energy. They are such believers in individualism and moral perfectibility that they never think of availing themselves of a stock of merit accumulated by others; their view of the moral law of causation is exclusive and self-containing and not at all so diffusive and all-embracing as that entertained by followers of the Nembutsu. The Holy Path is thorny and paved with the sense of moral responsibility, in which one side of human nature finds satisfaction. We are a strange combination of contraries; solitary aloofness appeals to us as much as social gregariousness.

It may not be out of place here to see how teachers of the Jodo doctrine survey the whole system of Buddhism from their particular angle of observation; for the reader will thus be enabled to understand by himself the history of relationship as existing between the Zen and the Jodo type of Buddhist experience, and such highly technical terms as "Self-power" and "Other-power," "Difficult Practice" and "Easy Practice," "Holy Path" and "Pure Land," will also become more intelligible.

According to Shinran,<sup>1</sup> the founder of the Shin branch of the Jodo doctrine, Buddhism is divided into two grand groups, Mahayana and Hinayana; and Mahayana into two further sections, the one to be known as Abrupt and the other as Gradual. In the Abrupt section of Mahayana Buddhism there are two Teachings and two kinds of

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<sup>1</sup> *The Gutoku-shō* (愚禿抄).

Leaping: the two Teachings are the Difficult Practice which is the doctrine of the Holy Path, and the Easy Practice which is the doctrine of the Pure Land (Jōdo); two kinds of Leaping are Leaping Straight-ahead by which is meant enlightenment attained by the doctrine of identity, and Leaping Athwart by which is meant rebirth in the Pure Land through faith in the Original Vow of Amida. In the Gradual section of Mahayana Buddhism there are also two Teachings and two kinds of Outgoing. The two Teachings are the Difficult Practice which is the doctrine of the Holy Path as advocated by followers of the Hossō (Dharmalakṣha sect), and the Easy Practice which is the doctrine of the Pure Land as explained in the *Sutra of Meditations*, for instance. The two kinds of Outgoing are Straight Outgoing by which is meant enlightenment attained after a laborious moral discipline for ages, and Athwart Outgoing by which is meant rebirth in the outskirts of the Pure Land.

This somewhat complicated classification may be rendered clearer when presented in a tabular schema as follows:

Buddhism	Hinayana	Gradual Group	Holy Path—Straight Outgoing;
			Pure Land—Athwart Outgoing:
	Mahayana	Abrupt Group	Holy Path—Leaping Straight-ahead, (Zen included here);
			Pure Land—Leaping Athwart, (meaning Shin).

It is evident as is seen here that Shinran considered Zen occupying the same position in the Holy Path system as Shin does in the Pure Land system, as both belong to the Abrupt Leaping group though the one is the "straight-ahead" kind while the other is the "athwart."

Shōkū who was the leader of the Seizan branch of the Jōdo sect has also worked out his schema of the Buddhist schools, which is quite instructive and illuminating in regard to the relative position of Zen and Jōdo. The following list of contrasts is compiled after Shōkū, which he considers existing between the Holy Path and the Pure Land doctrine:



	Holy Path:	Pure Land:
What is the objective?	To get rid of Ignorance while here and attain Buddhahood;	To be born in the Pure Land after death.
By what means?	Self-power—wisdom—meditation—ascetic discipline;	Other-power—love—faith in the Original Vow.
How related to morality?	Relies on the accumulation of merit;	No such accumulation needed.
Route described.	Winding, tortuous road, on land;	Straightforward course, by water.
Teacher:	Śakyamuni;	Amitabha.
Meant for whom?	Wise men;	Plain ordinary mortals.
General characterisations:	Easy to believe, Difficult to practise, Gradual progress, Not meant for the present age, Limited application,	Difficult to believe; Easy to practise; Abrupt leap; Just meant for the present age; Universally valid.

However widely these two types of Buddhist experience, the Jodo and the Zen, may thus differ in their method of achieving final deliverance, there is no doubt that they both start from the Buddhist view of life as suffering. They both want to get away from this suffering life in which they fail to find anything enjoyable. The Jodo finds a better and purer life in the Pure Land of Amida who welcomes all to his land. The followers of Zen, on the other hand, take their refuge in a transcendental realm beyond the reach of birth-and-death, which is found within one's self when looked into it deeply enough.

By suffering, however, the Buddhists do not mean that life is psychologically explained as pain, and that therefore it is to be shunned. Most of unreflective critics regard Buddhism as pessimistic and world-flying because of its view of life as suffering. But in fact this Buddhist idea of

suffering is the Buddhist way of judging life as it is lived by most of us who are finite, limited, relative, and conditioned; and therefore, this life is for Buddhists something to be transcended, or mastered, or expanded, or purified. The religious life with all its varieties starts from the consciousness of limitation and its consequent idea of bondage. This bondage is felt as pain. To escape from pain, therefore, is to be released from bondage, and when this assumes a positive sense, it is to get unified with the infinite, or to be embraced by an unconditioned being. Every religion ought to start pessimistic inasmuch as it feels the necessity of breaking through the limitations of this present life.

Though the Jodo and the Zen start from the same view of life as suffering, the Jodo has developed the emotional side of Buddhist experience more emphatically than its intellectual side. Suffering is thus conceived by Jodo followers as due to their moral imperfection, that is, due to their sinfulness, which is the outcome of their previous karma. They want to be perfect, to be freed from sin, but as they realise that in consequence of their heavy karma-burden, too heavy to be carried on by themselves, they seek some one who is thoroughly free from it and able to help them out of their difficulties. This they find in Amida.

Amida is not a historical personality in the sense that he once lived in human history as limited in time and space, but a living being in a transcendental realm of spiritual aspirations and longings. He may not be real in the same sense as the objective world is, but just because of this he is more real than anything existing in time-space relations. If it is an incontestable fact that we are more than merely physical or biological realities, it is an equally incontestable fact that Amida is more real than a merely historical personality. This Amida has his Pure Land, also not limited by space-time relations though the descriptions of it sometimes suggest its being a spatial existence. He

willed this Land of his for the sake of all sentient beings as a place or community where they could have all their deepest spiritual longings fulfilled, and it came to be realised as he attained his Supreme Enlightenment. This being the case, every suffering, pining, helpless mortal who wishes to be a member of this community can now be one and share in Amida's love and wisdom.

The Jodo is thus dualistic with Amida on the other shore of the ocean of transmigration and sinful mortals on this side. The distance between the two increases the more in one sense as the latter—sinful mortals—grow the more conscious of their sinfulness and defiled conditions; but in another sense this distance grows the shorter and there takes place the most intimate relationship between Amida and his devotees. Therefore, the greatest stress the Jodo places in its teaching is on the sinful life we all are leading here on earth. We are sinful, according to its teaching, because of our previous karma and not necessarily because we commit so many different kinds of evil deeds one after another. When this is realised, we are inevitably thrown back on the infinite love of Amida and will most fervently long for his merciful embrace.

The gap between Amida and his devotees is never to be closed up as long as the consciousness of sin is made the basis of the religious life. The devotees may feel the closest possible relationship to their object of appeal, but the dualistic sense will remain with them to the end of their earthly lives. They may recognise the fact of consubstantiality existing between Amida and themselves; for if there were not something in Amida that is of the same nature with the human, he could never understand the sufferings of his worshippers, he could never listen to their appeal and send to them whatever help they are in need of; and this ability on the part of Amida to read the thoughts of his followers shows that there is something

common to them and Amida. Indeed, Amida was once one of us, and it was through the perfect maturing of his Buddha-nature that he thoroughly got rid of his earthly passions and became the saviour of his former fellow-beings who are now his devotees. The fact that Amida suffered once as we suffer now brings him most intimately to our hearts, and perhaps the very possibility of salvation is due to the awakening of our consciousness to the presence of Amida himself in us. If this really be the case, the theory of consubstantiality will now turn into that of self-identity, and dualism will cease to exist in the minds of Jodo and Shin followers. But as long as "faith alone" is the key to salvation Amida will forever stand in contrast to the defiled condition of karma-ridden creatures.

Compared with this dualistic and devotional type of Buddhism, the Zen type is unquestionably intellectual and monistic. The view of life as suffering is taken up intellectually by Zen. The cause of suffering is referred to the fact that we are finite and living under various conditions of limitation. To reach a state of rest, freedom, and perfect bliss, therefore, Zen followers try to grasp the infinite. They know that deeply buried underneath their consciousness of finitude there lies something infinite; for otherwise they would not even be conscious of their being finite and under bondage. They also know, therefore, that when this infinite is brought out clearly in consciousness and the feeling of identity is firmly established, they are no more sufferers of the passions and desires classified under various headings by Buddhist philosophers.

Zen Buddhism is thus naturally speculative and mystical. Its gaze is fixed more on "the other shore" than "on this shore." It perceives infinity in a particle of dust and knows that this very moment is confluent with eternity. If its followers have Amida, he is at once identified with

themselves. He is not quietly sitting cross-legged on the lotus-flower in the Land of Purity, but he is right with them and in them and moves his hands as they move theirs and walks as they walk. His Pure Land is not so far away as  $100,000 \times 100,000,000$  lands in the West, but right here on this earth. Thus instead of duality, unity is the keynote of Zen Buddhism.

Contentment is a sentiment common to Zen and Jodo; but the Zen remains cool as if there were nothing in life to disturb its serenity, while the Jodo is full of grateful feelings, even for the smallest things in life. If Zen is a towering solitary winter mountain covered with snow, Jodo is the spring ocean with its broad swelling waves. Zen contemplates, Jodo appreciates; Zen is intoxicated with the sense of identification, Jodo is constantly aware of its overflowing joys; the Zen master comes out into the world and is looked up to as almost a superior being who has already gone over to the other shore (*pāram*), the Jodo devotee is mixed up from the beginning with the world and takes everybody for a fellow-being suffering like himself; Zen rejects the worldly life as not conducive to the realisation of enlightenment, Jodo accepts the worldly life as a thing inevitable to a being living in bondage from which it expects to be freed only after death. The Zen follower disciplines himself to the utmost of his capacity in order to reach the highest stage of self-identification; the Jodo gives himself up to this life as he finds it making Amida shoulder all the burden inherent to it.

A Christian counterpart to the Zen form of Buddhist mysticism may be found in the sermons of Eckhart, while the Jodo, especially the Shin form of it, finds its Christian correspondent in the *sola fide* teaching of evangelicalism. Zen has a practical method of training the mind in order to bring it to a state of concentration, from which there ensues an intuition of the truth. This is lacking in Eckhart,

for all his sermons are concerned with the realisation itself and not with the way to it. Being in the direct line of Indian thought and culture, Zen differs from Christian mysticism especially in its practical training. So with the Jodo, it has its own formula which has no parallel in Christianity.

The Jodo formula of faith is "Namu-amida-butsu" (*namo amitābha-buddhāya*), technically known as "nembutsu" (thinking of the Buddha). It literally means "Adoration (or homage) to Amitābha-Buddha," but the formula as it is repeated these days has no special reference to its original meaning, for the name of the Buddha is invoked in the main as expression of one's devotion.

As to the way this formula, "namu-amida-butsu," is interpreted, we may distinguish different tendencies of thought existing side by side in the Pure Land school, that is, in the devotional type of Buddhist experience. The formula may be repeated by the devotee without his really being conscious of all its implications, but when his psychological attitude is analysed, we grow aware of the following three motives or ways of approaching the nembutsu, and these motives determine the different tendencies of thought in the understanding of its signification. The first is to think of the Buddha as a being fully enlightened and emancipated from fetters of various kinds; the second is to recite or invoke the name as itself containing innumerable merits in accordance with the scriptural authority; and the third is to call upon his name, as when a distressed child calls upon its mother, as the last refuge from all the worldly sufferings and spiritual tribulations.

Historically, the nembutsu (*buddhānusmṛti*) meant to think of the Buddha as possessor of all the virtues Buddhists could think of. When he was thus thought of, the corresponding virtues would gradually grow in the hearts of his followers. The nembutsu was thus the means of moral

training. We may understand the nembutsu in this way whenever reference is made to it in the early or Hinayana literature of Buddhism.

The second form of invocation developed perhaps when the mystery of name came to be recognised. In fact, the Indians had been from their early history great advocates of incantation, they had been cognisant of the mysterious powers concealed in names, and this is the reason why we find so many magical formulas quoted throughout the classical literature of India. Probably this also explains why we read in the Jodo sutras that Amida wished to have his name resounding all over the chiliocosm and that there are innumerable merits contained in the name of Amida or Amitabha. Thus there was a time when the question was most heatedly discussed by scholars of Shin philosophy whether its devotees were to believe in the mysterious power of Amida's Original Vow or of his name.

Most Jodo followers believe in the mysterious power of the name and consequently that the more frequently is the name repeated the more meritorious one's life will be and the more assured of one's birth in the Land of Purity. Hōnen is said to have repeated the nembutsu more than

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<sup>1</sup> In *Hōnen the Buddhist Saint*, p. 187 f., we have this record: Following the examples of Zendo and Genshin, Hōnen repeated the nembutsu over sixty thousand times a day; and when he came nearer to the end of his life, he added ten thousand more making it altogether seventy thousand times a day. It is said that he then did nothing else but repeating the nembutsu day and night; even when he had visitors and inquirers about his religion, he seemed to be listening to their talk as he lowered his voice, but in fact he never ceased repeating the nembutsu. The followers of Hōnen have often a special week devoted to the nembutsu when they expect to say it one million times. As to the all-importance of the nembutsu, read the following extract from Hōnen's *Life* (p. 734): "Whether a man is rich and noble, or poor and mean, whether he is kind or unkind, avaricious or morose, indeed no matter, what he is, if he only repeats the nembutsu, in dependence upon the mysterious power of the Original Vow, his rebirth is certain."

fifty thousand times a day;<sup>1</sup> but according to Shukō (Chuhung, 株宏), a Zen master of the Ming dynasty, who was experimentally inclined, the nembutsu cannot be repeated more than one hundred thousand times for every twenty-four hours. When, however, the formula is pronounced in full and when some time is given up to eating and other physical requirements, the number will considerably be reduced. It is readily seen that in this kind of invocation there is no thinking about the virtues of the Buddha, the repetition being altogether mechanical; and therefore this practise tends to produce a hypnosis in the consciousness of the devotee-invoker. Could we say that the final result of the nembutsu in this case is to clear up the field of consciousness ready for the awakening of a hidden truth?

The genuine devotional type of Buddhism is represented by the third form of the nembutsu, in which Amida is appealed to as the real rescuer of sinful mortals who look up to him as children do to their father or mother. The nembutsu for this class of devotees is the last cry they utter in their desperate efforts to be delivered from the miserable situation in which they are. It is a cry in which the last citadel of egoism is given up, that is, the old Adam dies and the new man is born, and the very moment the cry is uttered, the devotee is embraced in the light of Amida. In his consciousness, this cry is felt as if he were compelled to utter it by another, and at the moment a light comes to his passive mind. The nembutsu in this case is not thinking of the Buddha, nor is it for the inducement of an ecstatic condition of mind, but it is simply calling upon Amida as the last appeal from a spirit in indescribable anguish. It is just one call, and there is no room in such a soul for repetition or for deliberation. When a rope is at the last stage of tension, it snaps with a sound, which is, translated into Shin terminology, "Namu-amida-butsu!"



Besides these three ways of saying the nembutsu, we have another form in which the devotional type of Buddhist experience sometimes comes closely related to the speculative type, showing their common origin at least psychologically, in spite of their apparent polarisation. This form may be termed the Zen nembutsu, for it is the nembutsu practised by some of the later Zen masters in China. It is distinct, however, from the foregoing three forms in this respect that the Zen adept treats it intellectually and not devotionally or psychologically. He tells his followers to find out who is the one that invokes the name of the Buddha. Historically, this way of treating the nembutsu must have developed when the nembutsu as a repetitive formula was very much in vogue, and when on the part of Zen history what is technically known as "Koan" (公案) was resorted to as the means of opening the mind to the truth of Zen.

Instead of mechanically repeating the nembutsu, the Zen master wants to have an interview as it were with the inner man who does this repetition. Zen always insists to have an intellectual insight into the innermost recesses of consciousness. Its method is like peeling the onion; taking off every skin of logical complication, it wants to see face to face the last man if there is any. It is never satisfied with mere reasoning or mere metaphysical inference, it wants to lay its hand on the thing itself. This is where Zen is a personal experience and not a philosophy. It is thus ever pressing inward until it goes through the bottomless abyss of human consciousness. Therefore, when the Zen student repeats the nembutsu we know that he is knocking at the gate of the invoker himself. Which is to say, he is doing his utmost to look into the secrets of his own being. The Zen master sometimes regards this form as the true meaning of the nembutsu; but in this he is mistaken, for there are three other ways of invoking the Buddha's name, each representing a type of religious experience in Buddhism.

As to the relations between being born in the Pure Land and the reciting of the Buddha's name, the general idea entertained by scholars is that the nembutsu is the condition for such a rebirth, that the nembutsu is said with the sole purpose of assuring oneself of the rebirth. This is what is expressly taught in the Sutras and what the Jodo devotees confessedly aim at. As this is a hopeless world as far as the attainment of purity and perfection is concerned, they desire to have their ideal world realised in the dominion of Amida where everything is granted to them as it is desired. Life there unfolds itself on the basis of eternity and infinitude, of light and love, quite unlike this world of limitations and hence of imperfections and defilements. When, however, this idea of being born in the Land of Purity through the mysterious virtue in the name of Amida is closely studied, I doubt whether this is really the case with the actual psychology of the nembutsu devotee who claims to have been saved by the grace of Amida. The point awaits further investigation and I will not enter here into a discussion. This much I wish to say that in the Zen type of nembutsu there is no thought of being born in the country of Amida. The motive of the Zen follower is to penetrate into the secret of the nembutsu itself and has no ulterior aim to attain beyond that. When the realisation dawns upon him that he himself is the bearer of the Buddha-name and that infinite light shines out of his own inner man, he knows that there is no Pure Land to seek after. This is usually expressed in the following phrases: 己身彌陀, 唯心淨土, "The self-body is Amida, mind only is the Pure Land."

These four approaches to the nembutsu are distinct enough as they have been defined here, but in our practical lives they are more or less mixed up and difficult to separate one from another, except the Zen type which is quite apart from the rest, especially in this that it entertains no desire

for the Pure Land. While this is true of most Zen masters, there are a great deal of individual variations. Some of the masters express a desire for the Pure Land where they pray to be born after this life. But the peculiar feature we have to recognise about them is that they do not say the nembutsu conditionally for the attainment of their wish. The nembutsu is quite a separate thing with them, perhaps it is a recollective type making them think of the attainment of perfect Buddhahood. Read the following prayer by Daiye (Ta-hui, 大慧, 1089-1163):

“This is my prayer: May I be firm in my desire for the truth, showing no retrogression in the long pursuit of it, while my physical body remain in health, free from all disease, with my mind strong and striving, neither scattered nor listless! May I be free from disaster and undisturbed by evil ones, and, not turning towards a wrong path, directly enter upon the right path! May my selfish desires be destroyed and my wisdom increase so that coming soon to the realisation of the great truth I may inherit the Buddha’s spiritual life, and, by delivering all sentient beings from misery, requite the grace I have received from the Buddhas and Fathers!

“Next, may I not suffer much at the time of death! Knowing its arrival seven days previously, may I quietly rest in the right thought and enjoy spiritual freedom at the last moment! When this physical body is quitted, may I instantly be born in a [? the] Buddha-land where I come in the presence of all the Buddhas and, by them certified as to my realisation of enlightenment, I may reveal myself all over the world in various forms and save all sentient beings. [I pray to you], O all the Buddhas and Bodhisattva-Mahasattvas, of the past, present, and future in the ten quarters of the universe; O Mahāprajñāpāramitā!”

In a way it is strange that a Zen master should ever think of offering a prayer to the Buddha or Buddhas and

also to *Prajñāpāramitā*. Does he not find himself well with the whole world with its multifarious contents? Has he not gained a transcendental view of life, from which he surveys undisturbed all the vicissitudes of human experience? Does he think that his prayer-offering has a power to move the course of things in the universe, which are evidently regulated by the law of causation, moral as well as physical? At all events Zen masters frequently offer prayers for various reasons in spite of their claim to have grasped the ultimate truth which makes the sun rise in the morning and the stars shine at night and which when grasped makes one free from all bonds of human ailments and trivialities? Daiye however does not say whether he wishes to be born in the Land of Amida, for he simply wishes to be born in a Buddha-land; but in this respect the Chinese language leaves the reader in the lurch. *Fou-t'u* (佛土) is too indefinite, which may mean a Buddha-land or the Buddha-land. But the prayer of Yi-rin (Wei-lin, 爲霖), another Zen master of Ming dynasty, is quite explicit in this respect:<sup>1</sup>

“Homage to the Buddhas of the past, present, and future in the ten quarters; to the Honoured One, Śākyamuni, who is my teacher and leader; to the Mysterious Gates of Truth which are of one vehicle but innumerable in number; to the Mahāsattvas such as Mañjuśrī and Samantabhadra; to such Great Śrāvakas as Mahākāśyapa and Ānanda and other Bhikshus of wisdom and holiness. I pray to hosts of the Triple Treasure and to the Nagadevas that they would not forsake me from their mercy but embrace with pity this poor Bhikshu as well as all sentient beings in the universe. From beginningless time till this day they have all been drifting along in the triple world and transmigrating from one state to another in the five forms of existence. Not yet

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<sup>1</sup> The whole text, more or less liberally translated, is given here in order to show where lies the principle of life that regulates the ideals of the Buddhist monk generally.

being able to realise the essential unity of things, they erroneously cling to the body made of the four elements. In the Dharma of identity, they make the mistake of cherishing the view of *meum et tuum*, and to the world of unreality they are so insanely attached. They have no restraint over their passions: avarice, anger, and infatuation, which they assert with the body, mouth, and mind. All kinds of karma are produced, and evils in every form are committed. Through kalpas as numberless as atoms and dusts they have wandered in a cycle of births and deaths.

“Fortunately, due to a seed of wisdom sown in my previous existence, I was now born as a human being in this Middle Kingdom. I am endowed with six complete sense-organs, and my body, mouth, and mind are in sound harmony. Borne by the right faith I am now a Buddhist monk; and under the guidance of a wise teacher have I entered the path. My effort is to master the Threefold Discipline, to comprehend most thoroughly the doctrine of One Vehicle, to penetrate into the real reality of all things, and to abide in the eternity of One Mind. What I fear, however, is that my steps are not steady enough to overcome my past evil karma and that my thoughts are not penetrating enough to reach the most subtle truth. If the dark storms are always disturbing the bottom of my mind and the four snakes are ready at any moment to devour this visionary husk of existence, when can I bring the fruit of truth to maturity and make the tree of enlightenment blossom out? I humbly wish by means of repentance to climb up the path of discipline and enlightenment.

“I only pray that the Triple Treasure would embrace me under their truly merciful protection and let not only myself but all sentient beings be released forever from the bondage of karma-hindrance, and deeply penetrate into the great Dharma, and, furnished with great blissful wisdom and exhibiting great activities, perform great spiritual

wonders. For thereby the Triple Treasure should flourish, the Mahayana be propagated, the Right Dharma prevail all over the world, the True Way be always conserved even to the last day, the Eightfold Path of Righteousness be brought out to view, the Fourfold Gate of Reception be kept open, and all sentient beings be brought under the Dharma so that they might universally be back at the home of Enlightenment.

“When the day comes to quit this body of karmic effect, may my understanding of the doctrine of Emptiness (*śūnyatā*) be not obscured, but the spirituality of the Buddha-mind be revealed, and, being born in the Western World of Bliss, come in the personal presence of Amitābha Buddha, Avalokiteśvara, Mahāsthāmaprāpta, and other holy beings. And by them may I personally be respected and be allowed to listen to their own sermons on the mystery of the Dharma, and then being admitted into the congregation of the firmly established in the faith, attain to the meaning of the Dharanis, be furnished with the Ten Supernatural Powers, and open up the Three Secret Treasures. May I then sit on a lotus of the first order and realise the fruit of enlightenment in one birth. When this is attained, may my being be in accord with the nature of the universe and work with the activity of the universe. While not going away from the Land of Bliss, may my body be revealed all over the ten quarters; while waiting upon Amitābha Buddha may I also come in personal contact with all the Buddhas. Every land has a place for a Buddha to abide, and may I come in his presence wherever he may be, and being regarded as his eldest son, ask him to revolve the fundamental wheel of the Law.

“There is not indeed a place in the universe which is not inhabited by sentient beings, and they are looking for a merciful one to come and help them, and may I in response to their call become a rescuing boat for them in order to

take them safely to the other shore which is Nirvana. May I also reveal myself in all forms and be a helpful friend to the four classes of being.

“May the Six Virtues of Perfection be fulfilled in every thought of mine and all kinds of Dharanis be attained by every function of my mind. When there is no Buddha, may I even become a Buddha and reveal myself like the moon which is uniformly reflected on one thousand lakes; where there is no Dharma may I preach it in such a way as an echo reverberates throughout ten thousand hollows. Wherever there is a call may I respond without fail, and whenever there is a wish may I fulfil it. May my pitying heart be equal to that of Avalokiteśvara, and my miraculous deeds be like unto those of Samantabhadra. Beginning today till the end of time, may my prayer be effective when there would be no more suffering beings anywhere in the universe. This alone is my earnest desire that the Triple Treasure have mercy on me and taking note of my sincerity fulfil all my wishes.”

With the devotional type of the Jodo the being born in the Pure Land is manifestly the object of the nembutsu, though in my view there is some confusion in the minds of its adherents as to the real signification of what they call salvation, that is, rebirth in the Pure Land. For instance, when they say they are assured of the rebirth, what guarantee do they have of a fact which has not yet taken place? How can they be absolutely or at least to a very high degree of anticipation sure of the promise or vow made by Amida to materialise successfully after their death? According to the Jodo devotee, he is assured of his rebirth when his faith is firmly established, that is to say, when he is innerly convinced of the sincerity and genuineness as well as the efficaciousness of the Original Vow. He will then have not a shadow of doubt as to the wonderful power

of the Vow which comes out of the mysterious depths of the will of Amitabha Buddha. It is this faith and not necessarily the fact of rebirth in the Pure Land that seems to be of every importance in the life of the Jodo devotee. The rebirth is not yet a matured fact, for it is something to be realised after death; and who can be sure of a thing that is to happen after the dissolution of this relative existence when we have no absolute reason to expect even the sun to rise tomorrow as it did this morning? The faith thus naturally comes to be of more consequence than the rebirth itself, which is, however, confessedly the objective of the nembutsu. "When the faith is acquired, the rebirth is assured. When the rebirth is assured, one abides in the condition of no-retrogression. When one abides in the condition of no-retrogression, one is settled in the order of steadfastness (*samyaktvaniyatarāṣi*)."<sup>1</sup> And this "when" means simultaneity or instantaneousness and not succession in time.<sup>1</sup>

It is then evident that what the followers of the nembutsu are seeking after as a thing of foremost significance in their religious life is the faith in the Original Vow of Amitabha Buddha. If this is once firmly established, they would leave everything to the wisdom and love of Amida, for he knows what is the best for them to have. They would not mind even if they were sent to hell instead of their coveted Land of Bliss. The wisdom of Amida who is the Buddha of Infinite Light, is altogether beyond the comprehensibility of finite mortals such as we are; it is the height of absurdity and presumptuousness on our part to try to guess at his wondrous ways of achieving our salvation. We must abandon all our finite thinking, all our individual reasoning, and give ourselves up absolutely to the mercy of the Buddha; for the faith is gained only thus. As to the

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<sup>1</sup> From Shinran's *Notes on the Yuishinsho*, 唯信鈔文意, a little treatise on the doctrine of faith alone.



rebirth, it takes care of itself. It does not matter indeed what will become of it so long as the Vow remains effective through faith. Read the following from Kakunyo (覺如),<sup>1</sup> one of the most illustrious and learned followers of Shinran, who quotes his master thus:

“To be reborn in the Land of Purity, all that is needed is faith, and nothing else matters. Such a great event as the rebirth is altogether beyond the limits of finite knowledge. The only thing we can do is to leave everything in the hands of the Buddha. Not only we who are finite but even Bodhisattva Maitreya who is to be a Buddha after another birth (*ekajātīpratibaddha*), are unable to fathom the incomprehensibility of Buddha-wisdom. The limited intelligence of an ignorant being is of no avail. My repeated advice, therefore, is to trust ourselves entirely to the Original Vow of the Buddha. Such a trusting one is called one who has awakened faith in ‘other-power.’

“Therefore, as far as we ourselves are concerned, let us not be troubled with the thought whether we should be reborn in the Pure Land or in Naraka. As I [meaning Shinran] was told by my late master just to follow him wherever he was destined, I am ready to go even to Naraka (hell) if he is to be there. In case I had no opportunity to meet my good master in this life, I as one of ignorant beings was sure to go to Naraka. But, instructed by the holy teacher, I have now learned of Amida’s Original Vow, and his all-embracing love is cherished deeply in my heart; I have cut asunder the bonds of birth-and-death and know that my destiny is in the Pure Land where it is so difficult to obtain a rebirth. This surely cannot be the work of a limited being. It is possible that the taking refuge in the Buddha-wisdom of Amida and saying the nembutsu were really a deed destined for Naraka; misinterpreting which,

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<sup>1</sup> From the *Shūjisho* (執持抄), in which are recorded some of the most important sayings of Shinran. Compiled 1326.

however, my late master might have deceived me, saying that it would be the cause of rebirth in the Pure Land. Even in this case I have no regret whatever, for I should most willingly go to Naraka. Why? Because if I did not meet him my destination after death would have been nowhere else but Naraka itself; but if I go there now deceived by my wise teacher, I should be there with him, I should not be alone; and so long as I were with him it did not matter where I went, either to the Pure Land or to one of the evil paths; I am decided to follow him. The faith I now cherish is not most assuredly the designing of any finite being."

This idea of not caring for one's destination after death if once faith is awakened in the Original Vow, is in most unmistakable manner expressed in the following passage taken from the *Tannisho*, in which are presented some of the most remarkable views held by Shinran, the founder of the Shin sect: "Whether the nembutsu is the seed from which a rebirth is obtained in the Land of Purity, or whether it is a deed meant for Naraka, I have no knowledge whatever. I only follow the teaching of my good master who told me to say the nembutsu and be saved by Amida. This is the whole content of my faith."

When the nembutsu goes beyond the idea of rebirth in the Pure Land, and gains a new signification in itself and for itself, the Jodo school has to turn towards mysticism. The nembutsu is now no more the means of taking one into the promised land of bliss and purity, it is in itself an end, in the realisation of which the dualism between the reciter of the nembutsu (i.e., the Jodo devotee) and its listener (i.e., Amida) is finally obliterated. And in this obliteration we notice the strong mystic colouring of the Jodo. In the beginning it was through the nembutsu that the Jodo devotee brought upon himself all the favours that

could issue from the Original Vow; but the moment he got assured of his rebirth, that is, the moment his faith was somehow established, the objective was forgotten, his consciousness dwelt only on the mysterious power of the Vow itself, and then the feeling of mystery developed and dwelt on an inexplicable state of identification now taking place between himself and the Buddha.

The Jodo writers as a rule do not dwell so much upon the description of the Happy Land where they long to go, as the mystery of the Original Vow whereby they are so singularly, so wonderfully, so inexplicably saved in spite of all their past and present sinful life. According to the ordinary law of moral causation, sin multiplies itself, but the Original Vow breaks completely this eternal chain of cause and effect, of curse and damnation; for if one only believes in its efficacy, one is at once released from it and received into the Infinite Light and Eternal Life known as Amida. This is absolutely beyond the grasp of finite knowledge bound up in the principle of relativity. Shinran is never weary of talking about the unfathomable depths of Amida's wisdom deprecating all the petty contrivances of a finite and sinful being. The following is an abstract made out of one of his sayings<sup>1</sup> with the heading "On Being True to Self-nature":

"By 'being true to self-nature' is meant that the mysterious power of the nembutsu is wholly due to the virtue of the Original Vow itself and that the devotee's will or contrivance has no share in it. As the Buddha willed it so, so it is; there are no other wills entering into it. It is, therefore, said that the nembutsu transcends all determination as to its meaning, which is the very meaning of it. In other words, the nembutsu is not a matter of thought, it demands faith and not the understanding.

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<sup>1</sup> *Letters of Shinran* (御消息集).

Therefore, what the devotee has to do is simply to take in what Amida freely gives and not to put forward anything of himself, he need not think of what is good for himself or what is not, but just to abandon himself to the free natural working of the Original Vow. And as the Vow is to take every mortal being to Amida's own Land of Bliss and Purity where he can have a full realisation of Buddhahood, it is said that the nembutsu works out itself, that is, true to its self-nature, and that its meaninglessness is the very meaning of it. Indeed, even where this much is asserted, something of meaning gets attached to the nembutsu. How beyond the ordinary comprehension of mortal beings is the Buddha-wisdom!"

From this attitude the next step will be to grow more and more conscious of the mystery of the nembutsu itself. According to Ippen (一遍): "When one casts away the thought of this body and gets absolutely unified with 'Namu-amida-butsu,' we have the so-called state of 'undisturbed single-mindedness.' Every nembutsu one would say at this moment of self-concentration is a repetition of itself by itself, for in it subject and object are identified. When the subject-ego is separated from the nembutsu and made a somewhat devising for the rebirth, this is asserting 'self-power' and is a form of ego-attachment. Such nembutsu reciter will not probably be born in the Pure Land. To be merged single-mindedly in the nembutsu itself, paying no attention whatever to the dualistic determinations of thought, is what is meant by 'saying the nembutsu with singleness of thought.'"

From the author of the *Anjinketsujō shō* (安心決定抄)<sup>2</sup>,

<sup>1</sup> *Sayings of Ippen* (一遍上人語錄).

<sup>2</sup> *The Anjin Ketsujō Shō* is one of the finest and deepest expositions of the "tariki" doctrine of salvation. The central idea is a mystic unification of the mortal sinful being called *ki* (機) and Amida designated as

a short treatise on the attainment of spiritual peace, we have this: "When your faith is established in a state

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*hō* (法), and is technically known as the doctrine of *ki hō ittai* (機法一體), that is, the identity of *ki* and *hō*. *Ki* is a very difficult term to translate into any other language, it is generally understood to mean potentiality, affectibility, and the possibility of getting related to others. Sentient beings have within themselves a certain capacity to get related to the merciful heart or Original Vow of Amida and be recipients of the merit of his deeds performed for the realisation of enlightenment. There is something spiritual though potential even in every one of us who are mortal, sinful, and ignorant, and through this something Amida works in us in order to carry out his Original Vow. What is this something? If it does not partake somewhat of the nature of Amida himself, how can the latter come to stand in any manner of relationship to it? The wisdom of Amida may be beyond the calculation of human understanding, and his way of achieving salvation may be a miracle as far as it transcends the law of moral causation. But unless the subject, that is, *ki* itself has some possibility of being affected by the Original Vow, it will be like throwing pearls before swine, there is no unity of interest, no sympathetic response, no mutual relationship; hence absolutely no understanding between them. The *ki* therefore must be regarded as reflecting something of Amida, as holding in it a potentiality of Amidaship, and by virtue of this the *ki* is affected by the latter's loving heart and gets related to it. When the heart of the *ki* is finally occupied by Amida whose Original Vow is ever ready to function whenever the *ki* opens itself to its influence, the *ki* is said to have entered upon the order of steadfastness and attain to a peaceful state of mind called *anjin*. *Ki* and *hō* are thus said to be of one substance. Without this fact, the Shin scholar argues, Amida and his devotees would be two entirely independent terms with no connection whatever between them. The whole edifice of tariki salvation will then indeed topple down even with Amida under its ruins.

*Hō* which is ordinarily the Chinese equivalent for Dharma stands here for Amida as the embodiment of truth, or as ultimate reality itself, or, in the terminology of the Jōdo school, the author of the Original Vow. But sometimes, especially by scholars of the Shin, *hō* is understood to signify the virtue or power of Amida whereby the salvation of all beings is effected, and not Amida himself in whose personality lies this saving power. In this case *ki* means not mortal sinners as they are, but their believing heart directed towards Amida. When this heart gets united to the power or loving heart of Amida in the expression of "Namu-amida-butsu," they say there is the identification of *ki* and *hō*.

known as 'Nembutsu Sammai'<sup>1</sup> your body as well as your mind turns into 'namu-amida-butsu,' leaving nothing behind but 'namu-amida-butsu.' The physical body is constituted of the four elements, earth, water, fire, and air; the Hinayanists consider it as made up of *anu* (infinitesimal particles). Let the body be crushed into infinitesimal dust and you will find every one of them coloured with the virtues of Amitabha Buddha (i.e., Buddha of Enjoyment or Sambhogakāya). This being so, the physical body in which *ki* and *hō* are united is no other than 'namu-amida-butsu' itself. The mind is filled with the passions, major and minor, and with other things as well; it is born every minute and dies every minute, it is in a state of constant becoming. Analyse the mind into its component thoughts as they succeed in time one after another, and you will find that every one of them is filled with the Vow and the Deeds of Amitābha Buddha; the mind in which *ki* and *hō* are thus found united, is no other than 'namu-amida-butsu' itself.

"As the great pitying heart of Amida is filled with thoughts about sentient beings who are ever sinking in the ocean of birth-and-death, in him you too will find the identity of *ki* and *hō*; and he is no other than 'namu-amida-butsu.' At the bottom of our hearts, however confused and distorted, we find them filled with the virtues of the Buddha whose body is the universe itself, and for this reason there is also in our hearts an identity of *ki* and *hō*, and they are no other than 'namu-amida-butsu.'

"The same can be said of the Land of Purity and of its Lord: For every leaf of the jewel-trees in the Land sways for the sake of mortal sinful beings such as ourselves,

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<sup>1</sup> Originally, Buddhānusr̥pti-samādhi in Sanskrit. This is a mental state in which the nembutsu follower finds himself completely unified with the nembutsu itself, or a state of perfect identity in which self and not-self, or subject and object, are merged as one.

and for that reason in it too we find an identity of *ki* and *hō*; it is thus no other than 'namu-amida-butsu' itself. As to the Lord in the Land of Purity, every part of his body, from the white hair-tuft (*ārṇakeśa*) between his eyebrows to the wheel with one thousand spokes on his hands and feet, is the form of perfection attained by the fulfillment of his Vow and Deeds, which he had for the sake of all sentient beings for ever in transmigration; and for that reason in his form too there is an identity of *ki* and *hō*; and it is thus no other than 'namu-amida-butsu.'

"This being of ours composed of matter and mind and capable of acting in three ways<sup>1</sup> is pervaded throughout, whichever one you may assume of the four attitudes,<sup>2</sup> with the virtues of the Buddha in his state of enjoyment; and for that reason between us who turn towards the Buddha for salvation saying 'namu' and the Buddha, i. e., Amida-butsu himself, there has never been a gap from the first; every thought of ours is thus 'namu-amida-butsu' itself. Since every breath indeed, inhaling or exhaling, has never had even for a moment been separated from the virtues of the Buddha, it is the embodiment of 'namu-amida-butsu.'"

In these confessions of the great adherents of the nembutsu we notice that the devotional type is changing into the mystical type and closely approaching the Zen. While beginning intellectually, the Zen ends in transcending logic and philosophy, which is also the case with the Jodo. For the Jodo too ultimately casts off its dualistic attitude towards the object of its devotion as we have seen, and enters upon the phase of identification, growing thoroughly mystical. The difference between the two types is finally resolvable to this, that the one avowedly proclaims the identity of *Ki* and

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<sup>1</sup> Physical movements, speech, and mentation in its wider sense.

<sup>2</sup> Walking, standing, sitting, and lying.

*Ho*, directing all its religious discipline towards the realisation of the theory, whereas the other starts off with facts of experience in which realism is frankly acknowledged. The latter therefore tends to be dualistic, and in so far as this is the case the Jodo stands in contradistinction to the Zen. But the essentially mystic tendency of Buddhism reappears in the Jodo as well as in the Zen when they both claim to have realised their goal, the one in *Satori* and the other in *Anjin*. Compare thus the following stanza by a Zen master with the last quotation from the author of the *Anjin-ketsujō-shō*, in which indeed this is also quoted:

“Every night, embraced by Buddha I sleep;  
 Every morning when I wake I am with him;  
 Whether standing or sitting, I am for ever accompanied by him,  
 I am never away from him even for a second:  
 It is like unto an object followed by its shadow.  
 Wishest thou to know where the Buddha is this moment?  
 Only this—hear thou this voice of mine!”

We are now enabled to understand how the two types of Buddhist experience which are so manifestly divers and apart from each other are merged in one, breathing the same original spirit of Mahayanism. The *jiriki* here becomes *tariki* and the *tariki jiriki*, that is to say, selfhood is revealed in otherness and otherness in selfhood, which means a complete interpenetration of subject and object, Amida and his devotees. And we can say that Buddhism is after all one and remains so in spite of its apparent diversity.

This is where Buddhism differs from Christianity. Christianity is essentially a devotional religion, and dualistic, holding fast to the irreconcilable gap as existing between the sinful mortal and the all-pardoning saviour. The devout orthodox Christians would never think of crossing this gap in order to get unified with their object of worship. Mysticism was something foreign to Christianity in the



beginning of its history, it was grafted into it later on when it came in contact with other forms of religious thought and experience. Buddhism on the other hand is truly Indian in its tenacious hold on the monistic view of life which is to be intuitively attained. While the bhakti type may not be said to be a foreign importation, it generally stands contrasted to the vidya type; and where it reaches its consummation it thoroughly merges into the latter, erasing almost all the individual traces of each type. So we observe that even the extremely devotional form of Buddhist life as revealed in the Jodo begins in its last stage of "spiritual rest" (*anjin*) to approach the Zen type. Indeed here lies the unity of Buddhist experience throughout its varied expressions.<sup>1</sup>

DAISETZ TEITARO SUZUKI

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<sup>1</sup> Buddhist theology has a fine comprehensive theory to explain the manifold types of experience in Buddhism, which look so contradicting to each other. In fact, the history of Chinese Buddhism is a series of attempts to reconcile its divers schools, all claiming to base their authority on the sacred writings of Buddhism. Various ways of classification and reconciliation were offered, and when they thought they succeeded in the attempt, their conclusion was this: Buddhism supplies us with so many gates to enter into the truth because of such a variety of human characters and temperaments and environments due to diversities of karma. This is plainly depicted and taught by the Buddha himself when he says that the same water drunk by the cow and the cobra turns in one case into nourishing milk and in the other into deadly poison, and that medicine is to be given according to disease. This is called the doctrine of means or device (*upāya*), and the broad-mindedness of Buddhists is explained on this ground. The doctrine of *upāya* has its background in the Buddhist conception of the highest being as the embodiment of wisdom (*prajñā*) and love (*karuṇā*).